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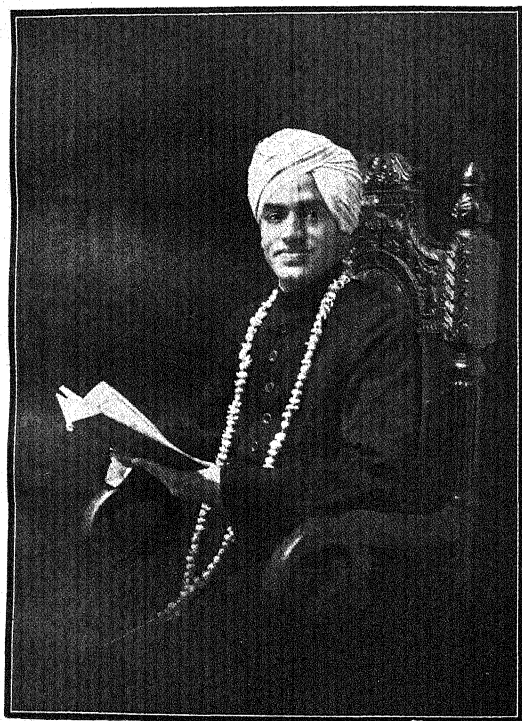
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THE AUTHOR.

RAYS OF LIGHT

BY

His Holiness
Swami Bhola Nathji Maharaj
(Ghulam-Rué-Zamin)

Founder of the Divine Love Society.
Author of **'Payam-i-Mohabbat'**

(The Message of Love)

Etc., etc., etc., etc.

کارے بغیر عشق نداریم درجہاں
عشق است کارما و بدین کار آمدیم

In this world I have no purpose except Love ;
My work is Love and my Mission is Love.

RAYS OF LIGHT.

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Dedicated
with the deepest love and gratitude to
Mother Saraswati
to whom the author owes all inspiration.

INTRODUCTION

SWAMI BHOLA NATHJI MAHARAJ

(by Mr. R. R. Khanna, Registrar, Lucknow
University, Lucknow, India).

My Divine Guru, Swami Bhola Nathji Maharaj is a world teacher, and is already recognised as such by those to whom He has chosen to disclose Himself. For me to describe Him, is like showing candle to the Sun; but perhaps the bright Sun can be seen more easily through smoked-glass (*i. e.* a sinner like myself). In this spirit these few lines are written.

The personality of Swamiji is Divine; of whom the whole world will soon be proud. He is Love Incarnate and the living fountain of Divine Love from whom others may drink freely. He is the Supreme Lover personified; and yet, if you meet Him His sublime humility, His unmatched meekness and His overflowing Love will overpower you. He calls himself 'Ghulam Rue Zamin' *i. e.* Servant of the Earth—Slave of all humanity. As you will see, His speeches and writings are dyed deeply with Love; they infuse new life into minds that are dead to life of the spirit; they melt hearts grown hard by unremitting contact with material life. His personal

charm draws members of all faiths and religions, and having drawn, holds them in a relationship of Love. Swamiji's teachings are absolutely free from all religious prejudice: they are common to all religions. His spiritual Power (Shakti) transcends human power of description, and understanding.

For years my prayer has been "Oh Lord, be so kind as to appear before me once in Human form: for, hundreds of thousands of prostrations are awaiting their fulfilment upon my forehead." This prayer has been fulfilled and the Lord has come to me as Embodiment of Love. I have had the rare privilege of living in His holy feet for over two years now and can state with certainty that no genuine seeker after Truth or Lover of God, can go away disappointed from His door, no matter what his religious belief or previous attainment may be. Those who have been *genuinely* waiting for the return of their Lord on earth (to redeem them), and those who have suffered the anguish of separation from their Lord, will receive a message of Love and Peace from Swamiji at first sight without a word being spoken. Let them come and receive their message of Love and Peace.

His famous book in Urdu "Payam-i-Mohabbat," (Message of Love) is being translated into English and it is hoped, will be published soon. No book can, however, replace the spoken word or the personal touch of a teacher, least of all personal contact with a world Teacher. In these short essays (published in the form of "Rays of Light") there is sufficient spark to fire the imagination of the uninitiated who really want contact with Divine Life. Older lovers will find fresh stimulation : sufficient to last them until they come and meet Swamiji, face to face to receive their message.

This is being published as an invitation to everybody to come and feel the joy of Life of the spirit : as an invitation to those who have had enough of the anxieties of material life and now seek strength and Peace of mind; an invitation to troubled and wounded hearts to a quiet and soothing sojourn on earth by Union with Divine Life, and then to a life of Love, Faith and Service.

Ram Pattan Khanna,

NO. 1, RAI PRAG NARAIN ROAD,
Lucknow.

Dated 1st January, 1933.

HAPPY NEWS AND CONGRATULATIONS.
(By His Holiness Swami Bhola Nathji
Maharaj)

"My Friend has thrown a string around my neck, and leads me wheresoever He wills."

"The Lord is the Soul of the world, and the world His body; this in truth is Theism, the rest is all cant."

As according to the behest of God I look upon all members of humanity, irrespective of their caste or creed, as my real brothers, I bring to you (my brothers) glorious tidings and congratulations: namely, that God has, by His kindness and Grace, made me "Ghulam Rue-Zamin" (servant of the Earth): for the service of mankind. By the same Grace, God will now grant such extra-ordinary supernatural and wonderful power, out of His infinite might, so that this "Ghulam Rue-Zamin" will serve the world with heart and soul, as a result of which all the present troubles and miseries of the world will be brought to an end.

Out of the seed, that was sown by all the incarnations of God, Prophets, Sages, Mahatmas, Saints, Fakirs and other Divine souls, in the past for the spiritual and temporal benefit and comfort of humanity, has, by the Grace of God sprung up the desired fruitladen tree. This "Ghulam Rue-Zamin" will now, in obedience to the will of God, feed all mankind with this fruit. The sacred result of eating this fruit will be that every brother will, regardless of caste and creed, look upon the pain and pleasure, the loss and gain, of others as his own. As a result of partaking of this fruit he will love others in the same manner, as every man now loves his near relations, like wife, children, parents etc. Nay, every brother will love others as dearly and as sincerely as he now loves his own self! Further, every brother will now acquire perfect Faith in the existence of God. For that reason every man will look upon God as his Real Father, and all human beings as his real brothers, just as if they were parts or pieces of one great mechanism, the clock of the Universe. Besides this I have another auspicious news to impart: namely, that I am the first person who, by the Grace of God, and in accordance with

His order, has admitted all humanity to his own religion. In my view there is not one man left in this world now who has not accepted my true religion or whose religion I have not accepted. This will surprise you and you will probably say this brother is claiming what is impossible. But I assure you, by the command of God, that you will very soon see for yourself that no moslem brother will compel anyone into Islam. Similarly no christian brother will instruct anyone to become a christian. So much so, that no one, whatever be his faith, (may be a Hindu, Arya, Sikh, Jain, etc.) will advise any man to renounce his present religion or to accept some other belief. But you know that this can only be possible if, by the grace of God, only one true and real religion prevails throughout the whole world, in which God commands every man to treat human beings and animals with such love and sincere affection as he would treat his own self or would like himself to be treated by others; and not to treat others in the way* that he would not like others to treat him.

"Do not wish for others what you would not like for yourself."

I have further to submit that God has granted to this "Ghulam Rue-Zamin" such an efficacious, most excellent, and sacred medicine with which all physical and spiritual ailments can be cured. So that any brother who uses this holy medicine, in accordance with the directions of this "Ghulam Rue-Zamin" will by the grace of God, acquire health of body and of spirit. "The Name (of God) is the elixir for all diseases". He will be set free from all fears of this world, and from hopes of the next and he will pass the rest of his days in comfort and peace. Further, when he abandons this body he will be saved from the pains and troubles of birth and death, and will be absorbed in God in blissful union. There is a verse in the Rig Veda, which in brief means:—"That All pervading, Everlasting God, in whom all learned-men the sun the stars etc, etc, and all orderliness, subsists: to disclose whom is the sublime purpose of all the Vedas: if one does not comprehend Him (Brahma) what comfort can he obtain from the reading of the Vedas. None whatever. He who after reading the Vedas becomes a faithful ascetic (Dharmatma Yogi) and comprehends Him (the Bramha),

fixes himself in Him, he alone attains perfect bliss and salvation."

Elsewhere it is said :—

"He whose Faith (in God) has reached the core of his heart has obtained the essence of all knowledge for illumination of his mind. The state of his mind changes from that of perpetual fear to that of Absolute Fearlessness. As he sprang from Divinity so he merges back in Divinity."

My brothers, after hearing these tidings and congratulations you should thank your True Lord from the core of your heart. It is now the duty of each one of us to convey these joyful news and blessings to our friends and relations, acquaintances and strangers, so that they too may thank God for His kindness and benevolence. Furthermore, I beg to submit that owing to the unlimited and infinite kindness of God, now I neither desire life nor do I fear death. I do not seek paradise, nor do I shudder from hell. I do not crave for salvation, nor am I afraid of bondage.

Therefore my life, my death, my prayers, my sleep, my waking hours, my food, my drink, so much so, that every movement

of mine, external or internal, seen or unseen, physical or spiritual—etc. etc., my all——is for God alone.

OM TAT SAT.

Swami Bhola Nath
GHULAM RUE-ZAMIN.

What do we need and how can we get it.

- (1) What is it that we need ? (2) Does the thing that we need exist or not ?
 - (3) If it does exist, where is it and how can we get it ?
-

When we look within our hearts, (or turn our attention inwards) we hear a voice which appears to be continuous and perpetual. This voice says "where is joy, comfort or bliss ? How can 'Peace' be obtained ?". This is a question which is frequently arising in the mind of practically every one of us. I say 'practically' because those who have realised God (or Self) are free even from this question.

Before we start our chase for this 'Bliss', the first question that arises in our minds is, "Does it exist at all?" and this question gives us a fair amount of perplexity. In our search we first direct our attention to the outside world, as for instance, to the cinema, to the theatre and to a large variety of other petty objects of daily life. After a little while we begin to say "I get a lot of pleasure out of such and such article or entertainment. For example, I went to the

Talkies this evening and obtained a lot of pleasure therefrom". But this is a mistaken view like the mistaken view of the musk-deer, who carries the musk in his own pouch, gives fragrance to the jungle from his musk and then says "Look, what lovely fragrance is here". The proof of this mistake is given by a change in the direction of the breeze: with the result that that portion of the jungle which was fragrant before, no longer remains sweetly scented after a little while. The musk-deer then again runs about in search of fragrance elsewhere: and eventually finds a place once again where the air has capacity to hold the fragrance emanating from his own musk-pouch. External objects of life afford pleasure in identical fashion. As long as any single object can hold our full attention, or bind all our thoughts, we get pleasure out of it. As soon as some disturbing cause appears, which interferes with this relationship, it ceases to afford pleasure. Again we start on our search for 'pleasure' in other directions and in other objects of life. But all this struggle for comfort proves that 'peace' or 'bliss' must be in existence somewhere. If real 'peace' does not exist at all, why then should we feel the need for it at any time.

Our irresistible desire in search of 'peace' is in itself the strongest proof of the existence of Infinite Peace. If an atheist denies the very existence of Infinite Bliss, one might ask him to explain: why then has Nature put such a universal desire for 'comfort' or 'enjoyment' into the heart of every human being. If he replies that Nature has made a mistake in this matter, then our senses and the material objects which are felt or seen by these senses may also be unreliable. If these senses, and the material objects which satisfy them, are reliable, then how can that Great Object be wrong either? Just as there are material objects which satisfy the senses, there is Infinite Bliss (without doubt) which can satisfy our ever present craving for pleasure, joy and happiness.

We love goods of the world, because they give us 'comfort'. Even Salvation would become a dreadful object, if it be not accompanied with a sense of pleasure. If any one says "I do not seek comfort or pleasure" we should understand that perhaps this man wants trouble or discomfort. Trouble and discomfort can be had very cheap: but no one really wants them. To ask for pleasures of the world is really to ask for trouble

in another form. For that reason the object or goal of Mahatmas' (Great Souls) lives is above and beyond these. What they seek is Infinite Bliss or Love Divine.

Different religions are worshipping the same thing appearing in different forms. Just as the moth loves the flame, the nightingale loves the rose. The common thing among them all is Beauty. Mahatmas (Great Souls) see beauty in that Reality and therefore they Love Him in all His forms. They are so absorbed in His Love, or in Bliss or Beauty, that all sense of pain or grief, arising out of bodily discomfort or affairs of the world is overpowered. In spite of undergoing innumerable hardships Maharaja Yudhishtra was found remembering God, when Queen Draupadi asked him "Are you still after Him"? He simply replied "I Love Him because He is all Beauty, because He is Infinite Bliss".

The moth loved the flame and the nightingale loved the rose, even in ancient times. They love their dear ones even now. But it is the misfortune of man to be separated from his Reality and to have lost his Love !

Another proof of our incessant love for pleasure consists in this. If any one is convinced that there is no more pleasure in store for him in this life he becomes anxious to give up even his life. We, therefore, see that 'pleasure' or 'Bliss' is the object of universal desire.

Thirdly, where is 'Bliss' and at what price can it be had? Among essential things for maintaining human life, there must be three qualities. They must be plentiful (free of cost), and be found everywhere, and at all times. Because pleasure is absolutely essential for human existence, it must possess these three qualities. The objects of life which have no real usefulness are dear, dangerous and rare, as for example, jewels and diamonds. The afore-said three qualities are essential for 'Bliss' or that 'Great Reality'. Another name for 'Bliss' is Ram, Allah, or God. He has perpetual connection with us, because, He is everywhere. The next question that arises is 'If He is everywhere then why do we not know Him so to be with us?' My answer briefly is this "you were breathing all the time that you were listening to me. Were you conscious of your breathing? If not why not?" You will probably answer "My

attention was directed towards you ". My answer to your first question is the same. Just as you were not conscious of your breathing owing to your absorption with the external objects, in the same manner, owing to your engagements and preoccupations with objects of material life, you are not conscious that that Great Reality, which is the very life of your existence, is with you. Just as you can think of your breathing only by detaching yourself temporarily from the lecturer, in the same manner, by detaching yourself from external objects of life, you can begin to feel the presence of that Reality. Just as breathing is always with us during life, in the same manner that Reality is always present with us. We have not to create this Existence but we have only to bring it within our knowledge. When we give up thinking of this world and the next, that Reality begins to manifest itself to us. It is clear that all essential things of life must be available at all times. Because God is so absolutely essential for life He is available at all times. We cannot deny His existence because we cannot exist without Him. On the one hand this article is a free gift, on the other hand, we have to sacrifice self (ego) for obtaining it; that ego which gives

motion even to the soul. Because He is all Bliss, He must also have Existence. Because this Bliss is unlimited, therefore its Existence must also be unlimited. Unlimited Existence and unlimited Bliss cannot be lacking in knowledge. Then, what is it that we want? Existence, knowledge, Bliss, which is known in other words as 'Allah', 'God', 'Wahguru', He is also Ram.

What is the effect of all this knowledge upon our daily lives? When this knowledge of ours is completed and takes deep root in us; that the 'Great Existence' Exists, that He is all-knowing, that He is present everywhere and that He is all-powerful, then our conduct in life is purified from all evils. Secondly all sense of danger or fear recedes from us. By way of example, I will tell you a story.

A sheep lost its way in the jungle and there was nothing left for it except danger or fear from all sides, because, it furnished delicious food for all beasts of prey. A sheep is a picture of weakness and helplessness. A curious course of action suggested itself to the sheep. It ran and then sat down in front of the lion's den. The sheep thought like this:—"In this jungle I will be killed any how, because I am the

weakest animal going and because all other animals relish my meat for food. If I have to die, why should I not seek to be killed by the lion himself. If for any reason, the lion does not kill me, then no other animal will dare touch me! I sincerely hope that the mighty lion will not stoop to kill a weakling sheep like me and specially when I seek protection at his door". The sheep kept sitting for a long time in front of the lion's den; other animals passed by but no one dared touch it. As each one of them passed by he thought to himself like this:—"No one volunteers to be killed by the lion: then why should this weak and timid sheep offer itself in sacrifice. We do not possess this courage. It appears that the lion has himself kept the sheep in front of his den: If any one of us hurts it or even thinks of hurting it, the lion may be angry and as a consequence he may turn us all out of the jungle. If that happens not only we, but even our near relations, will all be hounded out of the jungle". Each one of the ferocious animals looks hungrily at this weakling sheep but quietly slinks away soon afterwards! When the lion came out of the den, the sheep rose, bent its

head low and moved forward. But the lion did not hurt it. Now, look! this sheep has become free from all danger of ferocious animals, because, it has *offered* itself as food to the lion. If we *offer* ourselves, completely and in reality to that Great Existence as the sheep offered itself to the lion, no danger or fear will overcome us again.

Take another example; Zero (0) by itself is worth nothing but when it establishes its relationship with '1', it becomes 'ten' (10). If it acknowledges its nothingness once again (by adding another zero) it becomes a hundred. In this way by constant (mental) acknowledgment of our nothingness like zero we can reach Infinity. Similarly, by constant practice of self-denial, can we not reach the unlimited existence, or 'our Infinity'? Why not? If an individual holds 'God' by his intellect or by his wisdom, then it can be readily knocked out of his brain. If God is, however enshrined in the heart, He stays there permanently.

Just as a child, when it falls down cries out to its mother for help: in the same way and with the same faith we should cry

out to the Lord. If the child cries merely with the object of attracting the attention of the mother, the busy mother also knows it and she tries to put off paying attention to the child. But when the child cries out for the mother in real earnest and with genuine cries, the mother leaves off other work and takes up the child in her arms. Similarly, we should cry in real earnest to the Great Mother. Is it possible that the Loving Mother should not answer the real call of Her child? We should have Faith in the Mother at all time and then we shall have success in all our efforts!

THE SECRET OF SUCCESS

EACH one of us has a Soul. The Soul is distinct from the body. When I go into deep sleep I lose consciousness of the body. Upon awakening I say 'I slept soundly'. There is some thing which is "I" apart from the body. "I" am not the body alone. Soul is distinct from matter. Modern science has not been able to see the Soul. Some other instrument is required for 'seeing' the Soul and that instrument must be very delicate. How to know the 'Knower'? All Mahatmas and founders of religions have said that the 'Soul' exists. The most that atheists have said is 'we do not know any such thing as 'Soul', but it may be: we do not know it'. There are many things that we do not know. Do we deny their existence altogether? Have we attempted to find our 'Soul'? If not, then ask those, who have made the attempt.

"The goal of every drop of water is the 'Ocean'. Observe the dew drops. We see drops of water on the grass in the morning. By ten o'clock, when the sun is shining, the drops have evaporated into the air. Wind takes them into higher regions or near

mountains. The drops come down in the form of rain, through *nullahs* and rivers, and they seek to go back into the Ocean. Their goal is the Ocean. Again, a flame rises skywards. Its goal is the 'Sun'. There must be a goal for the human Soul. That goal is the Almighty. Each one of us has to reach that goal. Every visible object of this world is trembling, shaking or restless. We expect to find 'Peace' and 'Rest' in one pursuit now and in another later on. But every one of these pursuits gives one lesson. 'Peace' is elsewhere. A moth is longing for a lamp. The moment the lamp is lighted, it knows its goal. How does it know? Its 'heart' guides the moth. Similarly the heart of man is his true guide. This is *Faith*. The next step is realization. The moth seeks union with the flame. For obtaining union it has to make a struggle, to be up and moving towards its goal. Have we made the effort? There will be no lasting 'Peace' until we have reached our goal. Ask Faqirs or Mahatmas, who have reached the destination themselves, to help you with the 'Secret of Success' and of success for all time.

A King once held a Fancy Fair for his favourite courtiers and attendants. Articles

of various description were spread out in various stalls. It was a long bazar. The King said 'put your hand on any *one* object in this bazar and it will be handed over to you'. People moved from one stall to another making their choice: Each article was more attractive than the other. The King sat at the far end of the bazar. After spending a fair amount of time each one selected something and was given that article, as promised by the King. One apparently 'foolish' woman moved on from one end of the bazar to the other, looking at all articles but not selecting any one of them for herself. When she reached the other end, the King questioned her "what have you selected?" She placed her hand over the head of the King himself and replied "I have selected you, Sire. Now, are you not mine, according to promise?" The King was startled at this but he was also very pleased. He said "yes—I am thine, now what do you want?" The apparently 'foolish' woman replied "Is not the whole of this bazar yours? And, are you not mine?" This is the *Secret of success*: and of *success* for all time.

All success will *follow* the man or woman who has found Him—the King of Kings. He

will not have to run *after* success. Success will run after Him. How can He be reached then? Ask those who have reached Him?

The easiest road is through *Love* and *Service* of His Children—humanity. But the Love must be genuine and the Service must be selfless.

Some principles of spiritual life.

The following principles should always be borne in mind and a constant effort should be made for acting up to them. Our present condition is such that it compels us to adopt a simple and cheap line of treatment.

1. Perform no action in Secret : or in other words, when you are going to do something which is bad either in your relation to society or in relation to God and it strikes you that Secrecy is required for it, then abandon it at once.
2. Do nothing which after being done will lead you to tell lies.
3. Do not desire evil for anyone : no matter what his religion or nationality may be.
4. Help some poor person or persons as far as you can. If you are not in a position to help, then try not to hurt anyone.
5. Never remain alone (mentally) : *i. e.* imagine that that Reality, that Great Power, is always with you. All your words and actions should be worthy of His presence with you at all times.

6. Find time once every morning and once every evening for prayers: In the morning, address God in your own words: something like this: "O Lord of all Creation, I am Thine. For some reason I am again trapped in this body. Thy world is very alluring and powerful. I am going out into it for the day. Catch me by the hand and give me strength to behave in it in the right way. Keep your own remembrance always fresh in my mind. I am a child, and have no wisdom. In any case, I can not overpower evil thoughts created by my senses. For that reason please do catch me by the hand, and take me through the day, under thy own guidance and protection. Do catch my hand please!"

In the evening turn your attention inwards to see where and on how many occasions weakness appeared and you fell. Repent genuinely and pray to God to help you through similar occasions when they arise next time, without a fall. On the other hand, if any good act appears

to have been performed by you during the day, be not proud, but thank God because His kindness helped you to do it successfully.

7. In all pleasure and pain that comes during the day try to see His will prevailing. Enshrine Him in your heart perpetually. Look upon your ties and relationships as an Actor looks upon his stage relations: whose reality is immortal but whose dresses are changeable. Either dissolve these ties completely internally: or establish a permanent and abiding relationship with them through your imagination.
 8. Do no good turn with the expectation of getting a return for it: but always try to please the *Master* with your play (actions).
-

To meet Lord Krishna Again.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
 मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

Translation : Fill thy heart with Me, become my Bhakta (Devotee), sacrifice (all) at my altar and do obeisance to Me, then thou shalt reach Me ; I hereby promise thee most solemnly, for thou art dear to me.—*The Gita XVIII.—64.*

Our Ego is a very opaque screen over the sun of the soul. Until this is removed our relation with the real world is impossible. As soon as this screen moves away from our view Reality begins to play unveiled before us. For example, it is only when the solitary "zero" written on a blackboard denies its existence that with its denial the blackboard begins to be manifested. Similarly, as soon as a man realises "I am nothing", the rays of the Real Sun streak forth owing to this denial.

It was dusk. With the setting of the sun the soft twinkling light of the stars was glimmering in the eyes of the people on earth. The breeze blew silently while the Jumna

glided smoothly. In this stillness a voice was heard saying, "Alas! how unfortunate are we in being separated from our Beloved for the love of these paltry things. Had we known of this pain of separation, we should never have loved these cursed pitchers and this butter, nor should we have run away from our Beloved Krishna this morning, to save these pitchers. This was our folly: for which we suffer now. Previously when Beloved Krishna used to pinch something from our goods either by force or by strategy these very things rose high in people's estimation somehow, and were sold off in no time. To-day no one has even looked at them. Why should they be attractive when they are devoid of Divine Light and Love? Will to-day's experience make us run away again, or will it teach us to place with all pleasure our cakes of butter before Him in future? We have erred. O Krishna! forgive us."

"Ah! we now recollect that we are on this bank of the Jumna and our Beloved Krishna lives on the other! His love is consuming the heart. Our present life is becoming one long consuming flame. How can we pay our homage to our Beloved

Krishna when there is neither a boat nor a boatman, and not even an oar to help us across. In sympathy with the flow of the Jumna, our tears too are trickling down silently. Our sighs are moving like the wind. But the wind is calm while with the sighs there is also wailing. Will we perish on this very bank? Will our ever-expectant eyes never catch a glimpse of Him? Will no saviour come to our rescue in this storm of sorrow? Will our longing eyes and thoughts ever touch the other bank of the Jumna? Will our forehead never touch those 'crossed feet'? O'Lord! must the love of these pitchers and this butter consume us for ever in the fire of thy separation?"

"But at this moment we have no love for them in our hearts. Except Thou and Thy thought there is nothing else here now. We are innocent and helpless. We have no means of reaching Thee. Is there anybody at this hour who could take us to Thee?"

Just then the Gopees (milkmaids) see a boat come towards them.

The Gopees, full of joy, beckoned the boatman and he came to them. He appeared to be a small boy. His clothes were simple. And he appeared slightly perplexed.

Gopees.—"O boatman! Do take us across to the other bank somehow. We want to meet our Beloved Krishna."

The boy.—"Please excuse me, I am hungry."

Gopees.—"We have enough milk and butter to feed you with: you can have all this."

The boy.—"But I shall eat to my fill."

Gopees.—"There is more than enough here. How much can you eat?"

The boy started eating, and it looked as if he would polish off every thing; and the Gopees wondered "Is this a boatman or a regular glutton".

The boy.—"I will not eat another morsel if you taunt me so."

Gopees.—"What is left there now that you will not eat!"

The boy.—"I am not a weakling nor a workless fellow like you so as not to eat at all. My work all day long is to paddle people across to the other bank, and this evening I have to strain myself unduly, for

I am intending to take you across,
so late in the evening."

Gopees (After a little while).—"Have
you had enough?"

The Boy.—"Yes, so, so, fairly!"

The Gopees (Tittered mockingly).—

The boy having finished the food
now refused to paddle them! The Gopees
were astonished and enquired, "what do
you mean?"

The boy.—"You are too many, and
my boat is so small. There is not
enough room for you all to be
packed in together with your
pitchers. There is the danger of the
boat capsizing owing to the weight."

Gopees.—"Now, what do you want
us to do?"

The boy.—"If you desire to go across
you must drop those pitchers into
the river."

Gopees.—"Pilot! No, no we love these
pitchers so much."

The boy.—"Then why do you profess
such love for Krishna?"

The Gopees feeling ashamed of themselves, rolled the pitchers into the water, and moved forward to get into the boat. But the boy still refused to let them in. The Gopees were puzzled, and asked, "Now, what is this?"

The boy.—"The load is still too big. You have very heavy gold and silver ornaments. Until you throw these into the Jumna, you cannot go across to the other side."

The Gopees felt enraged, and said, "Look here, you made us lose all our goods and now you refuse to paddle us to the other bank!"

The boy retorted, "I did not bring about your loss. The delay is due to your own lack of love. If you throw away these ornaments also the way to your Beloved Krishna would become much easier."

The Gopees, after considerable hesitation and murmuring, flung the ornaments too into the Jumna, and got ready to step into the boat, but the boy, once again, stopped them by saying "Just wait, there yet remains another obstacle to be conquered. I cannot help warning you. When I came to

take you across, the river was not so disturbed. It is growing more and more rapid and rough with the increasing intensity of your desire to reach the other side. And you are the cause of this storm; for the deluge of your tears has made the river rise so high ! The darkness is also deepening now ; and I do not feel too well fed either. My body is frail: as you see I am a mere child. I fear that in this storm the boat might sink."

The Gopees were all aghast, and cried "Oh, then leave us alone. We will not go. If we ourselves die, who would then meet Lord Krishna. Moreover, who would like to court death."

The boy.—That is what I say too. Why give up your precious lives for the Beloved Krishna, and for nothing !"

The Gopees (Roused),—"But is this separation less painful than death ? Nay, we must therefore move onward, come what may. If the boat sinks, then we shall die in the Jumna of our Lord Krishna, thinking of Him alone: and we shall attain Him. But if we survive, then we will be able to see our

Beloved Krishna on the other shore.
We stand to gain either way !”

The boy.—“ Think it over once again !”

Gopees.—“ No, no more talk now ! Be quick ! ”

They forcibly occupy the boat.

When the boat reached mid-stream, the storm raged more furiously, and the boat began to tilt dangerously so much so that the oars became useless. The pilot cried in confusion, “ Look ! did I not say that you should not venture forth so boldly at such a fearful time ? Now the boat cannot escape capsizing and our lives will come to an end in the lap of the Jumna.”

Gopees.—(*In confusion*). “ Then turn the boat backwards !”

The boy.—“ But now we are in the middle of the stream !”

Gopees.—“ Then how can we escape death ! The storm did not look so frightful from the first bank ! O pilot ! What is the way out of this ! ”

The boy.—"I shall swim ashore, and you will reach the other bank thinking of your Beloved Krishna! But my poor boat will go for nothing. Your ornaments are gone for the love of Krishna, but I, poor thing, am ruined for nothing!"

Gopees.—Is this the time for mockery? Ah! do tell us how we can escape death!

The boy.—"I had warned you at the start to step out cautiously on such a tempestuous night."

Gopees.—"O pilot! we understand it all now. These troubles come upon us because we have set out on His path. This storm is raging in the Jumna, and the Jumna is also His. So, if He wants to drown us, there can be no greater joy for us than to submit to His will. But if He does not want us to die then why should the Jumna drown us? Our hearts are resolute now: we are happy and undaunted by trouble."

The boy.—"Just see: the storm is also abating now. Nay, it is almost

over. Your Faith has made even my passage easier ; otherwise my boat would have been surely wrecked tonight."

The Gopees (overjoyed) :—"Hurry up. Go on plying the oar. Why is the shore receding from us tonight ! It is a long time since we left the other bank but the distance does not seem to be lessening ! The nearer we are drawing to the bank the greater is our impatience. Our restlessness is increasing. At first we could see the Jumna, a panorama of trees, the stars, the earth, the sky and other things, but now all except His vision has faded away."

"My heart, once again, seeks those restful days and nights,

When one may keep reclining, thinking of the Loved One.

My 'Longing' calls Someone to the balcony once again,

Whose dark tresses are dishevelled about the face.

The eye, once again, has set on Someone in the bloom of youth,

Whose face is luminous with the flush of wine."—*Ghalib*.

Lo! The shore is reached. The boat is transformed into the lotus flower; the oar turns into a flute; the pilot becomes Lord Krishna!

Gopees—"What is this miracle! Whom do we see? Who was the boy with the boat? Who was he that could not be satisfied after eating so much butter? Who was he that goaded us on against every obstacle, either with taunts or by inspiring us with words of love? Fie upon our ignorance! He, whom we took for a pilot, was, in fact, the object of our desire. The storm in the Jumna and all other happenings were merely his miracles. Our parting with the pitchers and the ornaments was only a test from Him; in all these trials He himself or His love helped us on to overcome the difficulties. We are ashamed of having hesitated so long to sacrifice paltry goods for Him. But as He was all the time with us in some form or another, He kept impelling us

forward, till at last we have now become aware of His real form."

All the Gopees rushed forward to kiss His Holy feet. The Lord prevented them saying, "Your love is unbounded. Your sacrifices are praiseworthy. You gave up your love for all material objects and became mine. I shall now become yours and everything that is mine shall also be yours.

"Who is there now that can dare to vie with thee !

Thine am I, thine am I, and thine is this flute"! (*Nath*)

When all this was over a wave from the Jumna brought back those ornaments and many a pearl besides.

Similarly, when we detach ourselves from the love of all our relationships, and disentangle ourselves even from the hope of life and from fear of death, and offer our heart wholly to Him, then He becomes ours and the whole universe (being His) also becomes our own. Then all favourable and adverse conditions encountered on the path look like miracles of the Beloved. Every

atom then begins to reveal Him and His Will.

In the same way, we are standing on this bank of the Jumna of this material world and our Beloved lives on the other. Between the two banks are waves, whirlpools, other storms, bubbles and various straight or winding sheets of water. Some of these are pleasant and others unpleasant. But as our desired object is something other than these intermediate stages: therefore the stages being pleasant or unpleasant has no significance for us.

“His brimful eyes of Love have
intoxicated and made millions
drunk;

It is a world of intoxication,—this
love for the Beloved’s eyes.” (*Nath*).

As He is Matchless Beauty, He is also our Beloved. As He is the Sovereign of our hearts, we have to seek Him. As He lives on the other shore we have to go there and attain Him. But it is no easy task to overcome the obstacles that are to be met on the path.

Further, when we acquire infinite love for our Beloved, we are detached from the pitchers and the butter, (that is, from this body and the mind,) and become absolutely unaffected by the pleasantness or otherwise of the intervening conditions. When this is so, our earnest longing, because of its enormous pull, draws the Perfect Guide to us, or "He comes of His own accord." After this the genuine seeker naturally turns to Him and expresses his desire for reaching the other shore. But the Spiritual Guide points out to him the terrible hardships of the path; that is, He asks the seeker to disentangle himself from the ties of the body, of name, and of other things associated with them. The true seeker, sometimes, owing to his love of long-standing is prepared to give up his ties at once, or he does so after some hesitation. The Spiritual Guide however impells him, by various devices, to move onward and even creates conditions for him to become indifferent to the body, the mind and its attachments. Sometimes He persuades the seeker to destroy the ego within him with a storm of detachment.

In such condition his Reason, sometimes, frightens the seeker with fear of annihilation,

and sometimes both Love and Reason acting in conjunction, begin to perceive Eternal life in annihilation of ego and say,

"Life is death, and death (of ego) is the message of Eternal life,
This is what the moth proclaims, on being consumed by the flame.

What concern has he with worries of the world,
Whose heart is maddened with love of One who is Himself brimful in Love." (*Nath.*)

The result is that sincere desire or true love keeps impelling the true seeker onward, and he goes on dislodging everything from his mind to make room for his Real Object. When the seeker completely disengages himself (mentally) from his body, name heart, reason, senses and their attachments, he feels as if he has reached the other shore. But sometimes unfavourable winds blow and shake the boat of his patience and forbearance. Disappointment again stares him in the face and he once more finds himself somewhat removed from the shore. Then he addresses his Spiritual Guide in some such words, "Alas! to-day the boat of which you

are the pilot is sinking. You are my Guide and I desire to be with God. For this purpose I made you my Guru. But to-day all my hopes are being shattered, for I can find no way of disentangling myself from these attachments, nor can I be with God without breaking away from them."

"Our boats are wrecked. Blow thou
O hope reviving wind !

It is possible we may yet see that
Friend for whom our heart is long-
ing."—*Hafiz*.

In other words, the seeker says "O Guide ! hold me by the hand in order that I may see that Reality." On hearing this the Spiritual Guide (or Pilot) sometimes mocks and chaffs him, and sometimes, by citing various examples and offering suggestions, bestows the wealth of perseverance to the true seeker. The Spiritual Guide is not at all perturbed during such adversities, for he knows how they would all end. But he does sometimes say in joke or ironically : "If your heart was so weak as this why did you start on this path ?"

"It is no child's play this field of
Love;

Whosoever enters here should bring his shroud with him."

In such a perplexed state the seeker often tries to retrace his steps or to turn back from the path altogether. But he fails even in this vain attempt, because he now finds himself too far removed from his former thoughts and surroundings. He therefore submits quietly with tearful eyes. He has to move onward somehow. As soon as he perceives the Divine Will operating even in the obstacles that meet him on the path, he becomes fearless, and says :

"Now I feel undaunted by these difficulties and the ups and downs of the path, for, behind all these, either He is Himself operating or His Will is working. Therefore I am fearless."

And then he requests the Spiritual Guide to push on the boat of Love forward, adding at the same time, "I know it now. To die on His path is far better than everlasting life." At this stage, the Spiritual Guide is happy to find sincere and unwavering faith in the seeker of truth, and he steers the boat towards the shore till the boat comes imperceptibly

close to it. Then flares up the flame of Love in the heart of the seeker all the stronger and effectively *diminishes* his Ego. In this restlessness he begins to forget his former world, the realm of names and forms, and he focuses all his attention on the object of his desire. Consequently, in this concentration his ego begins to disappear by perpetually gazing at the Divine qualities of another Personality, and the seeker becomes equally oblivious of his former world also. But when the seeker reaches the shore, that is, his destination, then the remaining objects also become spiritualised and he sees his "Objective" in the Spiritual Guide Himself. In other words, he begins to perceive Divine Light in all its glory shining perfectly on the crystal-clear heart of the Spiritual Guide, and subsequently he sees the Veiled Reality unveiled in every atom of creation. That is to say, what he formerly knew as the "world" he now knows it to be nothing else but that Reality.

For example.—When we have nothing but 'A' in our own mind how can we recognise 'B' outside ourselves. Similarly, when the true seeker has nothing but Reality within him, how can he see any-

thing else in the external world? If some one enquires, "Does not 'B' always exist in the outer world?" Our reply is, "How can we be aware of it when 'B' is not existing within our own mind?"

But the seeker himself is indifferent to such things, for he is concerned with his own Object alone and not with the existence or non-existence of other things. His Desired Object is enough for his own heart's comfort.

"If there is to be anything within us one Word only will suffice."

Briefly, then, the Perfect Spiritual Guide can be found only by earnestly seeking Him; then various states and stages are revealed; and finally Reality is manifested. That is through *نا خد* (the pilot) one becomes *با خد* (godly),—all that we have to do is to surrender our will to the Spiritual Guide.

"It is sweet, this wound of Love's shaft!

O Sensualist, would thou could ever taste it!"

A DIALOGUE

between

DORMANT REASON AND DIVINE LOVE.

Reason.—You should be sagacious!*Love.*—You should be awakened!*Reason.*—You should seek pleasures*Love.*—You should realise that Being!*Reason.*—What happiness is there in this selflessness?*Love.*—How can you, being selfish, know it?*Reason.*—You should shake off these shackles of the spirit.*Love.*—O Reason! annihilate thyself in this path, for there is Infinite Bliss in it.*Reason.*—You should put on princely robes.*Love.*—Being separated from Reality, these things will bring me no happiness.*Reason.*—You should study logic.*Love.*—O Reason, by the logic of Resignation forget thyself, and

in this forgetfulness realise Him ;
in the same manner as the bubble
by annihilating itself realises water.

Reason.—You should sit and discourse
in the company of the learned.

Love.—Knowledge of Reality is far
above and beyond these things.

“If I fly higher by a hair’s breadth
even,

‘The flame of the Divine Glory burns my
wings.’”

Lovers are well out of discourses of
learned society.

Reason.—You should collect the
material goods of life and gain
honour.

Love.—O Reason, bind thyself with
the chain of His Love, so that thou
mayst be liberated from all other
worries.

Reason.—Just describe to me your
happiness !

Love.—You can *see* it in me. Have a
look at my madness of joy.

Reason.—Listen to me carefully !

Love.—What are you babbling! You can remain in your senses! I do not need your advice!

Reason.—See, your garments are tattered.

Love.—What does it matter! I see His hand stretched out to me.

Reason.—O Love, dissuade thyself from such life.

Love.—You try to learn the mysteries of this life in order that you too may enjoy the Bliss of the Real world.

Reason.—I cannot understand what you are doing.

Love.—True, I am just changing this selfishness into selflessness. That is all. (*Nath*)

In reality, there is no cleavage between Real Wisdom and True Love. They act in Unison. But foolish Reason (or worldly wisdom) cannot appreciate the feelings of love all at once and as a consequence it has to remain well away from Reality.

THE SECRET OF GITA PHILOSOPHY.

The chariot of Arjuna, in which Lord Krishna is also seated, arrives and stops directly in front of the enemies' forces. Among the enemies' forces Arjuna discerns his brothers, uncles, *guru*, and other relations. Hitherto Arjuna had not fully understood Lord Krishna. He is still under the impression that Lord Krishna is only a powerful friend and no more. Before arriving at the battlefield Arjuna had self-confidence and felt stout-hearted. But upon seeing his kith and kin arrayed against him in battle he felt shaky for some time and then allowed his bow and arrow to drop on the ground.

This battle of Mahabharat is still raging within each one of us. The Lord is with us, all the time, in this very world. Like Arjuna we have to fight our '*relationships*' (and change our angle of vision). Without killing his 'relations' Arjuna cannot be a conqueror and master of the world! Arjuna was proud of his strength and felt fully self-reliant before coming to the battlefield. When he learnt that he had to fight his own relations he quailed. He could not bring his 'knowledge' or 'wisdom' into action. He could not even master himself. He felt the need for outside help and then addressed the driver of his chariot (Lord Krishna). Simi-

larly, when we are in trouble we seek the help of God. Arjuna now felt that the driver of his chariot (Lord Krishna) was no ordinary mortal. Never before had he seen such a fearless and powerful driver—who could control the royal horses so masterfully. Finding himself unable to control his own actions Arjuna now felt like handing over the reins of his still more restless horse, *i.e.*, the 'Mind' to Lord Krishna. Arjuna therefore said "I am bewildered : I cannot fight my own kith and kin. All my strength has vanished. My wisdom (Gyana) suggests no solution. I do not want the kingdom of Mahabharat by killing my own relations. What am I to do ? Will you be my Guru and suggest a way out of this dilemma?" Arjuna almost broke down and had tears in his eyes, *i.e.*, tears which flow out at our disappointment in worldly affairs. Lord Krishna upon seeing this observed: 'O brave Arjuna ! whence comes this cowardice, this feebleness ? These will lead you to hell.'

Lord Krishna then continued, "The whole Universe is a battlefield for the battle between Real and Unreal (Korwas and Dharam) and the battle is ever raging. The life of each one of us is crowded with ties, connections, and relationships. In the midst of these ties we have Love of God and yet we live in ignorance. We know that the Lord is with us, and yet we forget that he is the driver of

our chariots. Our ties and our relationships have robbed us of our real Peace—our real Swaraj. Until we break these bonds and connections we cannot attain real Peace of Mind or Happiness.”

“While we are merely reflecting within ourselves it is all very well to say ‘what are these relationships to me? What strength have they to overpower me and hinder my progress?’ Yet in practice we always find ourselves lagging behind our theory. Renunciation of ties is very difficult. When we are unable to overpower them, or on the other hand when they overpower us, we are thrown miles away from the real camp of ‘Peace.’ In this state of mind Arjuna looks at his ‘bow and arrows’ but finds himself unable to use them. ‘Reflection’ or ‘meditation’ now serves no useful purpose. He finds himself helpless. He turns to Lord Krishna again and begs, ‘O Lord, I cannot be a conqueror in this battlefield with my ordinary powers. I will not, therefore, fight. I cannot break away from my ties and relationships. These ties are dearer to me than ‘Peace’ itself. These ties hurt me every day with their shafts of worldly love but I cannot give them up.’ A seeker after truth, when he finds himself in such condition, prefers to go back towards materialism, rather than proceed any further on the path of Self-realization or God-realization. At this stage

God, who has taken upon Himself the elimination or salvation of His lover, cannot tolerate the disappointment of His devotee at not attaining 'Real Swaraj.' The devotee on the other hand finds that he cannot give up this struggle towards 'Self-realization.' Nor can he expect to succeed with his own effort. He gives up his will and says, 'Thy will be done.' At this stage the spiritual guide says, "whence comes this cowardice: you should have thought of these difficulties before setting out on this path or before arriving at the battlefield or before being named a Lover or Seeker of God. Come, Come: I am the driver of your chariot. You cannot go against my will now. A smoking log cannot remain smoking for long, in the presence of blazing fire. You will have to discard your ties and relationships. I will give you light and strength before the battle begins."

The Lord continues, "Matter by itself is without Life. Matter cannot create Life nor can it be created out of Life. The 'knowledge' of these ties and relationships is really 'ignorance.' *Mental* dissociation from these ties is real renunciation and real wisdom. Turn away the thoughts that tied you to them. Remove them in the same manner, as you first established and strengthened these ties as the following story will illustrate. A man returned home after several years of

absence abroad. During his absence his only child had grown from the age of two to the age of seven. The father was returning home without giving previous intimation. He met a boy of seven in the street, but he passed on without taking any special notice of him. When he reached home and met the wife he enquired where the child was. The boy of seven was brought back from the street. The father now kissed the child, embraced him, and gave him toys, for this was 'his' boy now. This is how ties are made and strengthened. All these vanish when they are seen through the glasses of spiritual life.

Through the eyes of our ordinary senses we see diversity in Nature. Through the eyes of Divine Wisdom we see Unity in Diversity. As soon as we see or feel this Unity in Diversity it becomes apparent that everything is in God and God is in everything. Bhagti (Devotion) in actual practice would then be something like this. "Oh Lord, this body is your gift: these ties and relationships exist because you gave them to me. I will love them *because they are your gifts*: not because they are established by me. You can take them away whenever you like. All my relationships are through you." Divine Wisdom (Gyana) means that I should see unity in diversity and refuse to see or feel anything foreign or anything coming from an enemy or

friend. I should wipe off all 'differences' from my mind and live in a higher plane, above all differences.

All these principles can also be simplified in another way. 'I' am a Soul. 'I' am free from change. There can be no father and no son in this relationship of souls, for the Lord has said 'this soul is never born nor does it die.' From this point of view also all relationships disappear and we live in a plane higher than the plane of ties and relationships. But even in this state of mind we cannot forget that we have got bodies and we do feel bound by limitations of time and space. How then can we live in two spheres at one time? In this way: I am like an actor on the stage, having two personalities, one that of the actor whose 'role' I am playing and the other my own physical self. One of these is real and the other unreal. The actor has his ties and relations on the stage. He plays his part thoroughly and well, but he is not 'internally' attached to his stage-relations, except through the proprietor! We should live in this world in the same manner. The actor on the stage knows that 'ill-treatment,' 'death,' etc., as part of the play is meaningless (in terms of real life). On the stage there is need or activity, but all that activity (karma, etc.) has no true relationship to the real life of the actor. During all this 'activity' the actor

is waiting for the termination of the play, waiting to take off the irksome dresses, and for going back home. The 'actor' on the stage has no will of his own. He is playing out somebody else's idea or a part in the scheme of play designed by somebody else. In the same way a knower of God (a Gyani) knows at all times that he is an actor on this stage of the Universe: that he has only to play a part according to the Divine Will: he can see himself playing a part in this great play of His without being affected by it. That is also the Path to true and lasting Happiness."



GURU GOBIND SINGH JI MAHARAJ AND HIS TEACHING.

So long as a man considers himself limited and performer of actions by his own free will, he cannot free himself from the sphere of limited existence. That is because he sees every action of his emanating from his own will. For the same reason he is always anxious that the result should be good and not bad. Surrounded by these thoughts, he seeks to protect and cherish his bodily and limited existence. In other words, such a man considers himself separate from the world and its Creator and seeks to maintain his small personality in ease and comfort. He tries to hide the Will of Providence behind the screen of actions which appear to be emanating from himself, just as a star, with a view to show off, tries to prevent the sun from coming out. In the same manner, this man, with a view to magnify his limited existence, tries to screen off the Will of Providence altogether and in this he sees the secret of his own success. All actions of such men are prompted by selfishness, for bodily existence, and for temporary pleasure. Such men are

always willing to sacrifice the Will of Providence for the pleasure of their own will.

Contrary to this type of individuals there are personalities whose every act is free from all taint of self or selfishness. They are ever willing to sacrifice themselves for the Will of the Lord: as the moth is ever willing to sacrifice itself over the Flame.

He says:—

من ایستاده تا کُشمش جان فدا چو شمع
او خود گذر بمن چو نسیم سحر نکرد

(I am ready in order that the flame of my existence may be blown out for the sake of that Reality. But, He Himself does not care to pass over me like the morning breeze).

In their opinion life does not consist merely of this 5'-6" body: nor does it consist of breath moving in the body: nor of the pleasures of senses: nor of temporary fame and reputation. On the contrary, for them, Life consists in giving up life for the sake of that Reality. They do not seek to preserve this 'drop of water'. They see everlasting life in its evaporation. They see perpetual life in the extinction of the

flame. All their actions are, for that reason, above the rules of ordinary life and its comforts. Their actions are in accordance with the programme of Nature. People who are enveloped in self, find it difficult to understand their actions because they (worldly men) are accustomed to prepare their own programme from their own limited will. Moths which are still outside the flame cannot understand the existence of those moths, that have gone into the flame.

شب تاریک و بیم موج و گرداب چنین جاں
کجا دانند حال ما سیکساران ساحلها

(The night is dark, the waves of the river are frightening, and whirlpools are numerous: how can those who live in the safety of the banks know my condition—in the middle of the river ?)

Sometimes the actions of these Mahatmas also appear to be tinged with self. They have also to carry out the programme of Nature through their own bodies, and therefore have to conform to the limitations under which a body has to labour. But at the core of their hearts, selfishness finds no place whatsoever. For proof, we see, that

their sacrifices are far above and beyond any taint of selfishness. How can a man who wishes to retain and fatten his self (ego) offer to sacrifice it completely? In other words, such Mahatmas (Great Souls) are 'free-during-life' (Jivan Mukat). 'Jewan Mukat' means that a person's self (ego) should be dead while he is still alive. Such a person has no individuality apart from that Reality. He is unconcerned with the desires of this limited existence. He sees Divine Will prevailing in all actions of 'me' and 'mine'. In the 'rise' and 'fall' of life, he does not allow his limited existence or the thoughts of 'me' or 'mine' to enter. He realises that whatever is coming next is in accordance with the 'Divine Will': while he himself remains a silent observer. In *Sukhmani Sahib*, Mahraj has also observed:—

پرہ کی آگیا آتم تہاوے
 جیون مکت سوؤ کہاوے
 تیسا ہرکھ تیسا اُس سوگ
 سدا آند تہ نہیں بیوگ
 تیسا سرون تیسی اُس ماٹی
 تیسا انموت تیسی بکھ کھاٹی

تیسا مان تیسا ایمان
 تیسا رنگ تیسا راجان
 جو ورتائے سائے جگت
 نانک اوہ پرکھہ کہئے جیون مکت

"He whose heart loveth God's Order,
 Is said to have obtained salvation during
 life,

To him joy and sorrow are the same ;
 He is ever happy and is never separated
 from God,

To him as is gold, so is dross,
 As is nectar, so is bitter poison,
 As is honour, so is dishonour,
 As is the poor so is the king,

He who deemeth what cometh from God
 as best,

Shall, O Nanak, be said to have obtain-
 ed salvation during life."

*Sukhmani Slok IX. Pauri 7. Macauliff
 (The Sikh religion.)*

Or in other words, he places his 'me'
 and 'mine' on the altar before God, and
 accepts whatever comes as the result of Divine
 Will. He places the natural desires of his

limited existence, every time they arise, before God (mentally). Gradually he is able to sacrifice his own will completely to the Will of God. Like a drop of water evaporating he will merge himself into the Ocean, his Ego ('me' and 'mine') will gradually disappear. He will discontinue feeling that he is even a 'drop.' How can he claim any individuality when his limited existence disappears? Afterwards, the 'Ocean' carries the 'drop' in its lap and raises a new voice. This voice is no longer the voice of the 'drop' but is now the voice of the 'Ocean'. It says 'I am the Ocean'. A 'drop' can never say 'I am the Ocean.' Who can tell the 'Ocean' that you are not the 'Ocean'? In other words, when 'me' and 'mine' disappears, then that Great Reality begins to shine and pour out its Radiance, through this apparently limited individual. It is not necessary that this 'voice' should exhibit itself in the form of words. On the contrary this 'Power' looks prettier when it translates itself into 'Beautiful Actions' instead of 'Beautiful Teachings'. Similarly when we see some reckless Lover sacrificing himself, with the whole of his family, for some Beautiful Life, we see in these actions, which are far above and beyond all thoughts

of self, a series of Beautiful Acts of God Himself. We cannot then restrain ourselves from proclaiming that we see in such and such a 'personality' some 'Higher Power' acting. The proof of this belief lies in the fact that the 'action,' 'sentiments,' 'movements' and sacrifices of that 'personality' appear to us miles distant from our own selfish actions of life. We cannot even dream that while dwelling and moving within our spheres of selfish existence, we can ever expect to see similar thoughts and actions acting as the mainspring of our own lives. Such 'personalities' are living proofs of God's existence. Just as fire displays itself through firewood, similarly, that Unlimited Existence displays Himself through such saintly and pure lives, in which self (ego) is completely absent. If philosophers ever look within such hearts, they will at once see that the Unknowable is showing Himself unveiled therein.

- When an intoxicated man appears before us, we at once feel that this man has something within him which we lack. The lives of these Mahatmas (Great Souls) give clear proof of the fact that they have or had something within them, which we lack:

otherwise we should be similarly 'care-free', and always willing to renounce or sacrifice anything. In my opinion the lives of such Mahatmas (Great Souls) present the clearest possible proof of the existence of God. It is these Mahatmas (Great Souls) who after sacrificing themselves completely for the Lord, as the moth sacrifices itself for the Light, give demonstration of the fact that in this sacrifice there is perpetual or everlasting life (of the spirit). If anyone is left unconvinced of the existence of God after reading the world's philosophy, let him read the biographies of these Great Souls (Mahatmas):

عقل اگر داند که دل در بند زلفش چو خوش است

عاقلاً دیوانه گردند از پی زنجیر ما

(If wise men only knew what pleasure there is in having one's heart trapped in the beautiful locks of the beloved (God) all wise men would go mad in struggling to be tied with this chain.)

There is no 'effect' without 'cause'. If there is no God, then whom do these Mahatmas (Great Souls) love? We cannot say that they were Lovers of goods of the world (materialism) for we see that they renounced the world (wealth, power, etc.

etc.,) for the sake of something else. Blessed is the advent of those great souls into the world who by sacrificing themselves for the sake of that Unknowable Power have given examples of everlasting life following supreme sacrifice. Guru Govind Singh Ji Maharaj was the tenth 'personality' among the Sikhs in whom Divine Light manifested itself. The first link in this chain was Guru Nanak Dev Ji Maharaj and the last link was Guru Govind Singh Ji Maharaj. In ordinary counting also we find that figures begin with 1 and close with 10. The difference between 1 and 10 consists in a zero. Similarly the difference between the lives of Guru Nanak Dev Ji and Guru Govind Singh Ji is very slight, *i.e.*, the first Guru preached the life of the spirit in words and the tenth Guru manifested the Divine Light in the life of action. It is well known that this life of action, was surrounded by noise, strife and struggle. The teachings of Guru Nanak were given practical shape by the tenth Guru, for their lives speak out "O King of a hundred kings, Nanak abideth in Thy Will." Among innumerable other incidents of the life of Guru Govind Singh, the following may be recited. When some of his spiritual disciples succumbed

physically to the strains of warfare and were laid low on earth, Guru Govind Singh Ji addressed God as follows:

"O Lord, these men were thy gift to me. They have sacrificed their lives for their principles. The property which thou entrusted to me is herewith returned."

How strong is the Divine Spirit in him? He claimed nothing as his own. Mark the words: "These men were thy gift to me" and "they are herewith returned to thee." 'In returning thy goods to thee, what objection can I have?' The life of Guru Govind Singh was a picture of Fearlessness and absolute faith in God. Again, when all four sons of Guru Govind Singh Ji Maharaj were sacrificed for the sake of their principles, they showed signs of everlasting life, through what was apparently physical death. They live to-day in the hearts and memories of tens of thousands of devotees. All these wonderful 'actions' were possible because of 'Faith.'

In conclusion, the life of Guru Govind Singh teaches us: that we should perform those duties which are prescribed for us on the Divine path without fail: that we should look upon pleasure and pain equally

indifferently: that we should look upon worldly promotion or down-slide as meaningless and that we should look upon life and death as mere play! On the Divine path of duty, we should look upon every obstacle as something sent by our Beloved (the Lord) and try to reconcile ourselves to it. We should abstain from evil deeds. Like 'actors' on the platform of life we should learn to play our allotted parts and play them well, so that the *Master* may be pleased. Then we shall be allowed to take off our 'theatrical' dresses and in recognition for our good acting receive Everlasting Peace. Thus let us establish our relationship with God.

**How to obtain 'Peace of Mind'
in the midst of worldly
duties.**

An army officer was proceeding Home on leave, with his wife and children. In the middle of the sea voyage the boat met a terrible storm. The storm was growing in strength every minute and the waves were rising higher and higher. They threatened the very existence of the boat, and all who were aboard were frightened. The army officer was a lover of God and had unbounded Faith in Him, while the wife was a society-lady and had a worldly disposition. On seeing the storm and the panic on the boat she was greatly upset and started crying. The army officer told her not to cry. The wife replied "What nonsense, everybody is frightened and is trying to save his own life and you tell me to keep quiet" And she burst into tears. The husband could not restrain himself any longer. He drew his sword and shouted to his wife "Stop crying or I'll kill you with this sword!" The lady lifted her head and burst into laughter. "My dear, this sword cannot kill me!". It was the husband's turn to be surprised. He

asked "Why can't it kill you? It has dispatched many to their graves, during the war. What it has done before it can do again. I swear by God, if you cry again, this sword will kill you!" The wife laughed louder than before and said "Have I done anything to deserve this punishment of death at your hands? I cannot recollect any such action. Then, is death a punishment for my innocence, or for my ignorance? I believe that neither your sword nor you can kill me. One of them is lifeless and inanimate and the other, *i. e.* yourself, you love me. You can't think of hurting me. That is why your drawn sword and your angry appearance cannot frighten me. Even if I were to believe that this sword can kill me, through your hands, then what better end can I desire for my life, than to give up life to my beloved. My life is for your joy. To die at your hands, is for me, to obtain everlasting life".

The husband was both moved and surprised. He said "In the same manner (*i. e.* like this sword) all Nature is lifeless. By themselves, the storms, earthquakes, diseases, poverty, etc. are all lifeless and ineffective. What harm can they do to those of us who

know that our Lord and Master is their Operator ? He is All Love and Kindness. Then why should we be frightened ! Now rise and address the storm : Thy frightful look appears to me lifeless. Behind thee is hidden that ' Supreme Lover '. I am not afraid of Him. If thou hast come without His orders thou can'st not hurt me. If thou hast come in obedience to His orders, then come, come and blow out this feeble light quickly—for nothing can give me greater pleasure than to give up life for my beloved ! ”

A little later the storm abated and the boat was steady once again. All other passengers were happy. But this woman and her husband were full of Infinite Bliss. This is the Secret to be kept in view in the midst of difficulties and worldly anxieties. Behind the veil of difficulty, behind worldly anxieties, try to see the “ Supreme Lover ”. If you are a believer of Karma, even then your mind should be at peace, because, what we have got is the result of our actions. Then why grumble ? If the present ‘ thorn ’ is unacceptable, then, sow the seed for flowers for the next occasion. Try to look for success as the result of your actions—and you will get peace of mind.

If you are a follower of Vedanta, then why should any calamity appear before you at all—when He is everywhere and in all forms of matter. Then if a storm appears before your physical eye try to console yourself with the conviction that this is a dream, a snare, or a show—performance and that you are merely separated for the pleasure of sight-seeing !

In conclusion, we see that our fears and troubles are either the result of insufficiency of our Faith or they are due to our desire to reverse the order of Nature. When you see the hand of your ' Beloved ' in all things to come, you have no desire to upset them : your pain becomes your pleasure : your thorns become dearer than the flowers : your fears turn into blessed satisfaction and you get " peace of mind ".

What are Miracles.

باما سخن از کشف و کرامات مگوئید
چون ما ز سر کشف و کرامات گزشتیم

Talk not to me of miracles

For, I have left miracles behind.

A miracle is an incident or action of which we do not know the cause nor the end. Ordinary intelligence fails to understand it. Science is left wondering. Our ordinary education and experiences have prescribed the limitations of our knowledge, in this short life. If any 'miracle' happens through the instrumentality of any individual, we say, this is contrary to the Laws of Nature. We imply thereby that the Almighty and Unlimited Existence is a limited power : subject to limitations in the ordinary way. All that we are really entitled to say is that so far as is known to us such and such an incident is not known to have happened before. It will be wrong to say that 'it cannot happen in this way'. 'Miracles' which we believe to be contrary to the Laws of Nature, belong to a field of activity which is unknown to us—so far. Why are we startled even at the mention of the word 'miracle', when the

whole universe which we see before us, is in itself, a great miracle? Why, then, if anything unknown before happens, should we start wondering? Why should we say it is impossible?

'Miracles' belong to a stage in the path of progress towards spiritual life which is most dangerous. They are apt to divert genuine seekers after Truth from the right path. Until we direct our attention towards the life of the spirit, material objects (Prosperity, Wealth, Fame, Power, etc.) keep us overpowered. We run after one or more of these and try to chase them. These objects recede further and further as we pursue them. Sometimes we get what we want: more often we don't. But in the end we find that this struggle fails to give us real satisfaction. When we are 'tired' of this chase, we turn our serious attention towards that 'Reality' which is the goal of all religions. After making a little progress we find that these very material objects appear *before us* as if by 'miracle.' It then appears to the Seeker as if goods of the world are at his beck and call. The material objects try to show that 'we are all at your service.' In reality at this stage the 'thought-

force' of the individual appears to have overcome Nature. But this also is a big snare. It is a pit from which it is difficult to come out, once you fall into it. 'Lovers' of God pass through this stage with great caution. Because, if we go through this stage, on our journey towards the goal (*i.e.* Reality, Truth, God, Absolute Existence—call it by whatever name you like) then these objects of the material world will fail to overpower the Seeker. While in this stage we feel, as if, by our worship or devotion we have overpowered Nature. 'Matter' (Maya) is then jubilant again and says 'Look—I've got him again.' On the other hand, genuine Lovers of God take advantage of this situation or stage by saying to themselves 'I have only just turned my attention to life of the spirit and look, as a consequence of this, I have acquired these powers. What infinite bliss should I expect when I obtain and meet the Lord.' This can be illustrated by an example. We are walking towards a garden. In the way we meet the soft sweet fragrance coming with the gentle breeze towards us. We sit down and enjoy this delightful fragrance and say 'How charming, how lovely'! We sit down and

never strive again to reach the garden itself, from which the scent-laden breeze was coming. After a little while the direction of the wind changes, the fragrance is gone, the bliss has disappeared and we are left wondering. We ask again "Where is the garden? Which way? Can I not start again?" It is too late now. This heart-breaking situation throws a Seeker of God miles away from the 'Reality.' On the other hand, if upon meeting the sweet-scented fragrance, we take what pleasure it offers and move on and on, we reach the garden itself, the source of all fragrance. Here we get intoxication from the Real Wine and obtain joy forever. For these reasons, Mahatmas (Great Souls) go through the stage of 'miracles' with great caution. They look upon these 'miracles' as external exhibitions of Nature, which are temporary in character, without genuine pleasure, and actually quite troublesome. They look upon 'progress' or 'retardation' in this line, with contempt and say

خاک کا کاسہ گدائی تاج شاہی ایک ہے
یہہ تنزل یہہ ترقی دل ترا بہلائے کیوں

"In a dream, the crown of a King and the begging-bowl of a beggar are of equal

value—therefore why should progress or falling back in this line occupy your mind for any length of time.”

Mahatmas (Great Souls) say that any progress made within a sphere of limitations must also be limited. They refuse to look upon the boundaries of a drop of water, or of a wave of the sea or a river as distinct from one another: or to see in them something different from each other. They see nothing except water in all these three visible objects. They aspire to go higher than the limitations of time and space. For these reasons, knowing that miracles are only some of the external manifestations of Nature, they leave them alone, and say openly :—

بچشم عاشقان غیر از خدا هیچ
زمین و آتش و آب و هوا هیچ

“In the eyes of Lovers, all, except the Lord, or Reality or Infinite Bliss, is nothing or equivalent to nothing.” They look upon miracles, as very thin-meshed forms of matter-worship. Contact with such Mahatmas (Great Souls) makes worldly

men look upon 'miracles' with contempt. But such Mahatmas (Great Souls) are not without powers to perform miracles. The difference between them and those who avowedly perform miracles for exhibition is that the former have all such powers in their mastery and the latter are addicted to such powers and therefore subject to them. The aim of Mahatmas (Great Souls) is to change the outlook of those who come into contact with them from life of the matter, to life of the spirit. All their actions are above Self. Performers of miracles are like those who get intoxicated on meeting the scent-laden breeze; who sit down and go no further. Mahatmas (Great Souls) are like those who have reached the Garden itself. With one glance of kindness such Mahatmas (Great Souls) can confer upon others the power to perform miracles. But their aim is to take others also to the Garden itself. In the court of such Mahatmas 'miracles' dance attendance and long for opportunities of service! To revert. Miracles show that there is a life or a world, above and beyond the capacity of our brain. They show that they can *surprise* us and that there is a Power which *surprises* them too. People

who have reached that stage in the life of
the spirit say

بایما سخن از کشف و کرامات مگوئید
چون ماز سو کشف و کرامات گذشتیم

—Talk not to me of miracles:

For, I have left miracles behind—

WHAT IS REAL LIFE AND HOW CAN HAPPINESS BE OBTAINED?

'LIFE' or 'Soul' does not consist of this 5'-6" body, which we see moving about. Even name, titles or promotion in worldly affairs, is not real 'life'. Neither limited intellect nor the mind is real 'life'. This moving breath is not life either. Then, what is life?

To find a solution for this question, philosophers, wise men and ignorant men are all struggling. But the reality of it is something marvellous. To ordinary eyes, this moving body appears to be 'Life' or 'Soul' or 'Me'. But when we focus our attention on it to see the truth it becomes plain that this body is not everlasting. It is obvious that nothing remains of it after death. But even in 'sound sleep' this body drops away from us for the time being, and is lost sight of temporarily. In 'sound sleep' we cannot understand either this body or its relationships. When a man is in 'sound sleep' his friends are as unable to please him as his enemies are unable to perplex him. Because in reality he has switched off all his ties and relationships. It looks, therefore, that neither

what I call 'me' nor this body is life in reality. If either of these were life, we should have always known it to be so.

Secondly; while we are unconscious of this body in sound sleep, we establish a relation with the body of our dreamland. That 'personality' now becomes 'me' and 'mine' and we always try to remember it as such. If anyone says 'that body' or 'that personality' of our dream or 'that me' is bad, we get angry: in the same way we feel happy if anyone says that that 'me' or that 'personality' of our dreamland is good. For some little time, that 'personality' of mine is surrounded by its own relationships. The conclusion is that even in that state we are not conscious of our reality. If the 'personality' of my dream was real 'me' or 'Life', its existence should have been perpetual and I should have always been conscious of it. The meaning of all this is that even the 'personality' of my dreamland or that 'me' is not my real life, because in sound sleep even this sometimes vanishes.

When we go into sound sleep this body, with all its relationships, is forgotten. Then this 'I' which I call 'me' and 'mine' and which has got used to limiting itself

within this 5'-6" body vanishes. The body, the senses, the mind, knowledge, or even breath (commonly known as life) gain no admittance into that sphere or region. Or in other words, it can be said that in that region or plane nothing remains. Truly, it is a kind of 'nothingness' that remains. If 'Life' and 'Soul' belonged in reality to either of the aforesaid two varieties then we should understand that 'Life' like other transient things, is destructible. The truth is that 'Life' is far above and beyond all these planes and it is also *in* them.

Now listen ; what happens when I go into sound sleep ? The body, the senses, the mind, knowledge, etc., disappear or in other words a kind of 'nothingness' appears. The question now arises "To whom does this 'nothingness' show itself ? Who has knowledge of this 'nothingness' ?" If we say that 'nothingness' is conscious of itself, it sounds absurd and impossible. How can 'nothingness' understand 'nothingness' ? If we say that there is some Existence, which is conscious of this 'nothingness' : then what is that Existence ? But to describe that *Knower* we need wisdom and senses. And these are absent on that plane. Then, how can we

know this Reality? This much is certain that there is 'something' in that plane which feels this 'nothingness'. If that 'something' did not exist, then upon awakening from sound sleep, a person would not be able to say "I slept so comfortably that I knew nothing of my surroundings". It is obvious then that there is some Existence there which acknowledges this 'nothingness'. Thus Life is in reality above change and is beyond destruction. Further, it is all Peace. But these qualities will only manifest themselves when this 'external body' this name, these senses, this mind and this knowledge will cease to make their noise. In any case it is clear that there is some Reality which is distinct and separate from this body. And because it is separate, it is indestructible. If that was a body it would have been destructible.

This 'personality' which is now trapped in the senses, desires to set itself free and to meet and be absorbed in its Reality. For this there are several stages and paths leading to the Goal, *e-g.*, Bhagti Yog (Levotion), Karam Yog (Action), Raj Yog Gyana Yog (Knowledge). (From among these we will discuss only two for the

present, namely, Bhagti Yog (Devotion) and Gyana Yog (Knowledge).

What is Bhagti Yog (Devotion)? It consists of union of a 'part' with its 'whole' through Love. Just as a dewdrop very naturally desires union with the ocean and that desire finds its way through evaporation and eventual union with the ocean in the same way, this part or 'me' which resides in this body, has a very natural desire to meet and be absorbed in that 'Me' which resides in the whole Universe. This natural desire is the strongest proof of the existence of that Unlimited Reality: because for every desire there must be an object which can satisfy that desire. For every question there is an answer to be found somewhere. When this 'me' does not find 'Peace' in this struggle for existence in the material world, then the map showing roads leading to 'Reality' begins to appear before it. Then it begins to feel drawn towards that Reality in various ways. In other words, this separated or part "me" begins to forget itself in contemplation of the Loving qualities of that Whole Existence. It is well-known that while one is observing something really Beautiful one forgets oneself. When we perpetually think of Him, as Father, Mother,

or Master, or in any other relationship of Love, and we continue to focus increasing attention on Him, then this artificial 'me' or 'ego' is gradually eliminated from us. At last a stage is reached when so great is our absorption in His Love and in His contemplation, that nothing else appears in front of us. And we acquire real Bliss. A stage is reached when while thinking of Him one cannot think of oneself. This is the occasion of real union with God. If we establish a relationship with Him, as the relation of a part with the Whole, and begin to remember Him with Love, and do this frequently, we shall begin to feel the response to it. We ought to make time for going into solitude regularly every day and there address God in our own words, something like this. "I am a child. I am ignorant. Be so merciful as to show Thy light to me: so that with Thy light I may see Thee". The more feeling we put into it, the greater response will there be to it from that Reality. There are several stages on this path but for the present it is not necessary to go any further.

The second path is known as Gyana Yog (Knowledge). *e. g.* the same Reality which is hidden in this body is also hidden in everything else within this Universe. One

Reality pervades this body as also the rest of Nature. When a person can, on the one hand, see himself distinct and detached from his body, his senses, his wisdom, his mind and his breath, and on the other hand, he can recognize that that Reality is distinct from the world: then by such mental dissociation (sufficiently developed), he obtains his union with that Reality. For example, when a drop of water realizes that it does not consist merely of name and form, but that its reality is water, then it becomes one with water. This is the path of Gyana or Knowledge. In other words, 'I' am that Reality, which is above and beyond this order of Nature, and which is the Observer of all this motion. In that plane, no one can claim to be performer of actions and there is an end to all change. Or in other words, 'I' am neither this body nor this name but 'am' distinct from all of them: therefore 'I' am not subject to any change of form. When a person begins to see and feel himself beyond these restrictions or limitations then he becomes Liberty personified.

But the beginning of this path should also be from Bhagti (Devotion).

This Goal or Reality is full of knowledge and full of happiness. When our mind is

duly purified, we begin to feel this happiness. Two artists went to a king, with a view to show their skill in works of Art. They were assigned one wall each for working out their beautiful works of Art. These were opposite to each other but screened off in the middle so that the Artists could not see each other at work. One of the Artists prepared beautiful portraits, with all the skill that he could command. The other Artist simply cleaned and polished his wall but did this extremely well : so much so that it became a mirror. When the king saw the work of the first Artist on the wall with beautiful paintings, he was so well pleased that he had no inclination left to see the work of the other Artist. Suddenly, then the other Artist removed the screen. The king was astonished to see similarly beautiful paintings again and enquired "How did you make these beautiful paintings 20 feet inside the wall?" The king was so well pleased with the second Artist that he ordered a big prize to be given to him. Similarly, when our mind is purified from other innumerable thoughts, a mirror-like clearness then appears : as a result of which, all knowledge of the world comes naturally into it. For proof, study the lives

of the greatest modern scientists and you will observe that as soon as their minds were at rest and free from other thoughts some of the greatest discoveries were made and the secrets of Nature were revealed to them by that Reality.

As soon as the mind is purified that Reality begins to manifest itself and we feel a peculiar pleasurable intoxication. For instance, at this moment we are alone and are surrounded by various worries of life. But at other times owing to our natural overflowing Love we feel that that Reality, (that Reality which created and manifested this great Universe: and towards whom every atom of His Creation is pointing us), is within ourselves, we feel a peculiar intoxication or happiness, which is indescribable.

Our shortcomings are evidence of some Greatness existing elsewhere. When we are blessed with Love for that Reality, the Love which a child feels towards its 'Mother' or the Love which a hungry man feels towards food, or a thirsty man feels towards water then that Reality manifests itself on our minds. Happiness follows naturally. All that is required of us is to cry for the Mother like a child left by itself for a few days.

DIVINE LOVE.

EVERY one in this world lacks something. Some are seeking happiness in wealth, others in power, and still others in fame, etc. When you question any one of them "Have you found Happiness?", he will probably answer "Not quite yet but the next man above me, in my line, appears to have got it!" Thus the quest goes on; but the ever elusive Happiness is not found. What is Happiness? Does it exist anywhere? Can it be had at any price and if so, where? Apparently it cannot be had in the bazar. On the other hand, the whole scheme of Nature suggests that there must be a solution of this puzzle: for, there is no craving without a corresponding means of satisfaction. If we feel thirsty there is water to drink. If we feel hungry, food can be had. For our ears there is sound; for our eyes there is light. For our Mind there must be something, somewhere!

Nothing can satisfy the mind permanently except God. Happiness is another name for Love of God. And Love of God

can be had only through the intervention of Lovers of God. 'Peace of Mind' can only be had through the intervention of those who have 'Peace of Mind'. Have we ever really tried to love God? Do our multifarious occupations in worldly affairs allow us time or leave us with sufficient bodily strength, to seek and tread this path of Divine Love? Have we a genuine desire for Love of God? Why is God very far away and invisible? Objects which are invisible are either very far or very near. God is very near us. He lives inside the heart. Seek Him within you. Seek Him with tears in your eyes, on your knees and He will disclose Himself. Then alone you will realise where and how Happiness can be obtained. The Mind which is wandering all over the world, seeking Happiness now in wealth, now in power, again in fame or travel or rest, will find a true resting place in this very life. God did not intend that goods of the world, which are of His making should be discarded. Indeed, He would be angry if we discarded them—for, did He not make them for our use, just as a fond Mother buys toys for a child. The Mother does not like the child to throw away the toys. She would be angry if the

child did it. What the Mother wants is the child's Love and she wants the child to remember that Mother gave it toys. In return for this remembrance, Mother would give her own Love to the child. The pleasure of this Love is indescribable and beyond all words; it is beyond all feelings to which human beings are usually accustomed. Who would not want Mother's Love on these terms? And have the toys besides! This is the road to Happiness. Men of all faiths and religions may tread on this road, without fear of any kind and the more the merrier!

RUBIES.

(NOTE.—In this story Ruby Sellers correspond to Saints of God and the Girl represents human beings attracted by the Saints.)

Daughter.—Mother, those merchants have come.

Mother.—What is their business my daughter?

Daughter.—They sell rubies.

Mother.—What is that to you my daughter?

Daughter.—Why not; after having heard the praises my mind is inclined to buy a ruby!

Mother.—Of what use is it to you?

Daughter.—I will wear it in my ear and show it to the people of the world.

Mother.—What profit will it bring you?

Daughter.—People will think that I am the owner of the ruby and they will honour me.

After this conversation the girl goes away and the mother expresses her thoughts thus:—

“Look! how foolish is this girl who goes to buy a ruby when she does not know the way of buying even glass-beads and her pocket is also empty.”

After a few minutes the girl reaches the ruby sellers and explains her true desire and says:

“Brothers! I have come hither to buy a ruby, therefore show me one of these.”

Ruby sellers open their boxes and show her the rubies. Each one of them was shining more brilliantly than the other.

Girl.—Brothers, what is the price of this one ?

Ruby sellers.—They are all very cheap these days (because rubies are many and customers are few).

The girl smiled and asked again the price of the ruby.

Ruby sellers.—Give us your head (life) and you can get it.

Having heard this the girl comes back to her house and her sisters ask her about the Ruby.

Sisters.—Let us see your ruby : for which you had gone so anxiously. We think you must have got it because your desire was so intense. Why conceal it ? Show us in the name of God.

Girl.—Tease me not sisters ; that ruby was not so charming as I thought. It was too dear and I had no money : therefore I did not buy it. When I asked the price they wanted too much. I have never known the pain of a needle and they wanted my head (life). Hence I was compelled to leave the ruby.

Sisters.—Shame! Fatty girl you are wandering always in the lanes (of the senses). Why do you speak a lie? We know that the Ruby is only of small weight. These are only excuses for your weak love and nothing more. Those who went before you for buying the ruby, got it at the cost of their head (Ego-ahankara). The Poet says “O Bullah Shah: why hesitate in buying the ruby even at the cost of thy head: thy head is not permanent but evanescent; the Ruby (God) is still too cheap!”

If we really want the Reality we have to pay the price and that price is only to give up this ego (Ahankara). For this one pointedness and concentration of mind is needed and nothing else.

DIVINE LOVE SOCIETY

ORIGIN.

One day a lover of God, whose name is Mr. C. G. Roy, and who is at present working as lecturer in English at the Lucknow University, came to see Swamiji and disclosed what follows. He performed his ablutions, and with the permission of His Holiness went into Swamiji's private room, offered his prayers, and came back with the following message. which he dictated to Mr. R. R. Khanna, Registrar, Lucknow University :—

To all People, Mohammedans, Hindus, Christians and those belonging to other Cognate Religions and Sects :—

“Peace and good will is urgently needed, but sadly lacking on account of the activities of the evil influences, and of their chief agents rampant on earth. These are the days of the Great Tribulation when there is to be such misery as never was before. But for the sake of the *Elect* the duration of this misery is curtailed and those who wish to be on the side of the Lord and His good influences are hereby invited to attend

a meeting on Wednesday, the 6th July 1932, at Silverwood, Mussoorie, at 5-30 P. M., and to give in their names to Mr. M. P. Khanna after the meeting to show their willingness that they will be ready to fight against the Common Foe (Ignorance) till Victory is achieved and Peace restored (to them)."

This document was submitted to His Holiness Swami Bhola Nathji Maharaj, who after a brief silence, consented to address the gathering at the appointed time, because there was nothing in this subject contrary to the principles and teachings of His Holiness or of his Lord and Master (Spiritual Father) the Revered Babaji Maharaj.

On the other hand, Swamiji treated it as a Message from His Master conveyed through Mr. Roy, for it contained a warning for mankind 'Not to forget their True Lord in the bright glamour of this world.' This announcement was issued over the signature of Mr. M. P. Khanna and Swamiji's lecture on the subject lasted over two hours. The audience went away greatly impressed and several of them, among whom were Hindus, Mohammedans, Sikhs and Christians, gave in their names, immediately.

The object of this sudden movement is 'unveiling of the Soul', and therefore the Society has been named 'Divine Love Society'. Its motto is "Faith, Love and Service." Its Founder is His Holiness Swami Bhola Nathji Maharaj and the President, Mr. R.R. Khanna, and Registrar, Mr. M. P. Khanna. It is hereby communicated to you all, Lovers of God, so that you too may send in your name to Mr. M. P. Khanna expressing your willingness to enter this kingdom of the Spirit. This Society does not aim at giving prominence to any personality. But, just as you will pray to the Almighty for being admitted to the life of the spirit (or for the upliftment of your Soul), in the same manner the Founder, like every other member, will pray to the Real Master. If God wills it, the rules and principles of the "Divine Love Society" will be printed soon and supplied to every member, together with a little book of verses, containing poems and songs connected with Divine Love, Faith and Service, full of peace-giving and all embracing sentiments.

NOTE :—His Holiness has hitherto been scattering his heart-felt beliefs and sentiments of Love, like unthreaded pearls, but this sudden movement has for various reasons

stimulated an effort to string these pearls
on the thread of 'Divine Love Society.'

NOTE—

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13, Jopling Road, Lucknow,
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AIMS.

1. To remind ourselves, and those with whom we live and work :—

(a) That God Exists

(b) That He is All-Powerful

(to teach us a lesson for our misdeeds and to help us in our hour of real need)

(c) That He is All-Love

(When we appeal to Him for mercy for our past, and guidance for the future)

(d) That there is no peace of mind until He is enshrined in the heart.

2. To remind ourselves, and those with whom we live and work :—

(a) That God has put us in the position in which we are today.
We should accept it as a gift from God !

(b) That the struggle for existence is a part of the game with our own part allotted in this game, and we have to *play the game*.

- (c) That the *Referee* has His eyes every where: He sees us although we cannot see Him.
- (d) That the prizes are distributed after the game (game=human life).

3. To remind ourselves, and those with whom we live and work :—

- (a) that there is a *life of the spirit* besides this bodily existence: that it is by far the sweeter and pleasanter life;
- (b) that both life of the body and life of the spirit can be lived together and harmoniously, on earth;
- (c) that only then can *realisation* come that our *Father* is God, and our *brother* is man;
- (d) that we need a Guide *in body* for living the life of the spirit a Guide who knows the way (but does not say so).

4. To remind ourselves, and those with whom we live and work :—

- (a) That *work* is better than talk.

- (b) That our aim is destruction of 'Ego' within us,
- (c) That the Goal is far off yet and we do not know when our time will be up,
- (d) That Love is the rope with which to tie our 'Ego' to the Lord's Feet.

5. To remind ourselves and those with whom we live and work :—

- (a) that all human beings are children of God,
- (b) that their Service (without an eye to reward) is dear to Him,
- (c) that service of 'Lovers of God' brings the supreme gift of Union with Divine Life,
- (d) that Union with Divine Life is freedom from all worry, from all anxiety, and attainment of Bliss on earth.

Dwait and Advait philosophy.

1. A Seeker of Truth once questioned me, 'Are you a Dwaitwadi or an Advaitwadi; in other words do you believe that there is nothing but Divinity in this Universe or do you believe that man and God co-exist as two separate entities?' My answer to him was 'when I go into sleep I leave this body and its relationships behind (*i.e.*, forget them) and create a new field of activity in my dream with its own set of actors. When I wake up I play the part of an actor with this body. In the same manner when I go into Samadhi and throw out all Ahankara (ego) I am an Advaitwadi. When I return into this apparent world of name and form I am, a Dwaitwadi. You can now judge what I am. Those who have succeeded in eliminating their ego altogether deserve to be congratulated on their having reached the Goal or destination. But the test of their having reached the Goal is that troubles and worries should not assail them any longer. Then, there are others, who do not know that there is any Goal at all beyond this life of the body, this physical existence. They have not started on the journey yet and have not yet formed a

relationship with Divinity. A great majority of us are however in the middle position of having started a relationship between a Jiva (human being) and Bhagwan (God). What joy there is in this relationship can only be felt but not described? Ask the moth why it sacrifices itself for the flame : ask the nightingale why it kills itself for the sake of the rose : ask the Faqirs why they give up their hearth and home, why they suffer endless tortures? They have understood the purpose of life : while others who follow the chase led by the ordinary senses find out sometime or other that they are on the wrong track.

2. Another premie then asked "Swamiji, if God is everywhere and in us all, how can it be said that the voice of some personalities is the word of God, for example divine authority is claimed for the teachings of Krishna, Jesus Christ, Mohammad, Guru Nanak, and others. Why is not my voice the voice of God?" My answer to him was :—"The Electrical energy which manifests itself in this bulb exists all along the wires from the Power-house to this place, but only a bulb can manifest it. There is vacuum inside the bulb, *i.e.*, the air has been excluded. Similarly the ego of great

personalities is absent or nearly absent, and Divine Light shines through them. Moths are drawn to the Light by instinct. Human beings are drawn to Great Souls by instinct. A child loves its mother by instinct. God is in us all, but we have not all established a true relationship with Him yet: that is why our faces do not show the joy of Real Life. Supposing I discover a diamond worth a lakh of rupees in my pocket. What will be the state of my joy: I shall be beaming with love and joy. If I know that God is in my heart, why do I not *feel* that joy a thousand fold. If I do not feel that joy there is something lacking. My bulb has not yet been switched on to the Power-house.

3. Then another premie, who was listening very devoutly asked, "Swamiji, what should I do if I want to feel this joy?" My answer to him was. 'A child of three years was left by a mother to play by itself while she went to boil milk in the kitchen. After a little while, the child rolled over flat. At first it tried to rise by taking hold of a chair. The chair tilted and rolled over too. The child next caught hold of the curtain and tried to rise again. The curtain was old and rotten. It gave way.

The child then started screaming at the top of its little voice. The mother although she was extremely busy in the kitchen rushed to help the child and took it up in her lap. The child thus got mother's love in addition to the help for rising again. The child had now learnt the trick of getting the mother's love and screamed again the next day although it had not fallen down this time. The mother was now only boiling 'Dal' but she did not come. She knew the child was only pretending. When the child asked "Mother, why did you not come this time?" The mother smiled and replied. "My son, I know when your cries are real and when they are pretended!" In the same manner, if we cry to the Lord every morning and beg Him to manifest Himself to us—with genuine cries—that Great Mother of the Universe *will* throw Light upon our minds: we shall feel lighter, and happier. Try this prescription for a week and you will feel the difference yourself. Let us not be lost in the whirlpools of philosophy and still remain caught in the clutches of materialism (Maya). Let us appeal to Him for help, and help *shall* come. Our Mother loves us more than we love the mother!"

REVIEWS ON 'PAYAM-I-MOHABBAT.

The Hon'ble Khan Bahadur Justice Saiyed Muhammad Raza, M. A., Judge, Chief Court of Oudh, writes :—

"Payam-i-Mohabbat" is undoubtedly a work of great merit. Swamiji's choice of Persian verses is admirable. The discussion of 'Prem,' 'Duniya ki 'Haqiqat,' 'Prem ke izhar ka asli sabab,' 'Yaqin' and 'Husn-ki-Taswir,' in this book is very interesting and instructive. The Book is a sure and safe guide to those who have lost their way in the wilderness of worldly cares and anxieties. It will, if studied closely, quieten troubled hearts and lead weary souls to the Almighty. The spiritual man need not be a recluse. By reading such Books union with the Divine Life may be achieved and maintained in the midst of worldly affairs. It has been truly said :

"Darwesh Sifat bash o Kulahe Tatari dar."

R.B. Dr. G.N. Chakravarti, I.S.O., D.Sc, D. Litt., M. A., Ex-Vice-Chancellor, Lucknow University writes,

"I was much pleased to find in it an attractive presentment of those vital truths of life with which seekers of spiritual lore are familiar. That these appear in this book in the garb of Persian phraseology is, in some ways, an advantage, as there are to my knowledge, many devoutly ardent souls, even among the Hindus, who are ignorant of Sanskrit and to whom the vast store house of spiritual thoughts enshrined in that divine language is therefore barred and sealed. To such it will be a blessing to have some of the most inspiring ideas presented in a language with which they are familiar and in words which are sure to make an appeal to the highest and holiest that is in them."

REVIEW OF "PAYAM-I-MOHABBAT"

BY BOMBAY CHRONICLE.

*Sunday Edition, Dated July 3rd, 1932, p. 7.***"MESSAGE OF PEACE AND LOVE".**

"Payam-i-Mohabbat". By Swami Bhola Nathji Maharaj. Published by the Newul Kishore Press, Lucknow. Foolscap 8 vo. pp. 160. "(Rs. 2 bound and Re. 1 unbound)".

"The book, as its name implies, is a message of love to all worldly-minded persons. It is divided into several chapters, dealing with subjects like Divine Love, Reality of the world, Belief, Devotion, Divine Beauty, etc. The aim of the author who seems to have very carefully studied the great works of well-known Sufis of the type of Maulana-e-Rum, Khwaja Hafiz Sanai and others, is to teach that God is everywhere, that He is Love, that religions are based on Truth, that man's duty is to perfect himself to attain happiness and to unite with God after controlling his lower desires through concentration and other methods. The book is throughout interspersed with beautiful couplets in Urdu, Hindi, Persian and English, which have been culled from renowned poets as well as from the authors own poetical works. It is a spiritual solace to read such works which deal with subjects so beautiful and elevating. A perusal of a work of this nature makes the reader forget, for the time being, that he is a Hindu or a Musalman. We commend this book to every educated Hindu and Muslim".

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